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**Book Review:**  
**“Muslim Minority-State Relations**  
**(Violence, Integration and Policy)**  
**The Executive Summary: Robert Mason, First Published 2016 by.**  
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“Exploring How The Position of Muslim-Minority in Many Countries”

### **Introduction**

The book under the auspices of the modern Muslim world in a title “Muslim Minority-State Relations: Violence, Integration and Policy”, described on the minority Muslim community before the government 11 september, and thereafter. Before the reign of 11 September, the government does not target minority Muslim community with a comprehensive policy that aims to foster multiculturalism, integration and social cohesion. But in the last decade all of has changed. Now Muslims are confronted by the global issue of radicalization, the legitimacy of actors Muslims and Islam to be a challenge to traditional national identity. The issue is more visible in 2015 when the conflict in Syria, and instability in other parts of the Middle East and Africa has sparked a new case of terrorism in Europe carried out by Islamic State of Iraq and the Levant. More than 350,000 migrants were on the border of the EU between January and August 2015, more than the total figure for 2014. Germany alone, expects to receive 800,000 refugees and asylum-seekers in 2015, four times in 2014. That glimpse of the picture presented by Robert Mason about the situation of Muslim minorities in some parts of the western countries and the Middle East.

This book consists of eight chapters. Each chapter is summarized well by the writer. each contents highlight about the position of minorities and their involvement in the public sphere. The authors describe a wide range of minority issues from different countries, with

several cases of violence and the restrictions experienced by minorities. This book is very helpful, because it contains a variety of information that is current and up to date, about the state of minorities in various countries around the globe. And this book is the first edition in 2016.

### **Discourse about Discussion of Muslim Minorities in Several Countries**

“Chapter One” convey about Muslim Minority in London. Modood and Nasar Meer discussed the efforts of political parties to shape the debate about the involvement of minority communities (ethnic groups dominant in the appeal of religious minorities). Including identifying a wave of Muslim migration postwar mainly India, Pakistan and Bangladesh. Including traces patterns of government involvement with the community from time to time on major themes such as multiculturalism, initially interpreted this as an opportunity, cultural diversity, and tolerance by Roy Jenkins. But as running time, the authority of the Muslim minority of public space is limited, such as secularism movement engaged in a narrow racial agenda, so that the Muslim community was slow to adapt to the Muslim agenda abroad in the political mainstream. however there is a cultural difference based on the history and tradition unique is about freedom, religious tolerance, it is a personal and social responsibility, and they must uphold the rule of law. As a record of mood and meer, they gave the example of one immigrant, namely Bangladesh, that they live below the poverty line, and about 40 percent of Muslim children in London live in poverty. So why the government did not take the initiative to encourage women to work as employment. David Cameron found a more creative and cooperative where he advised the British government and 'the Muslim community could work together in the future.

“Chapter Two”, reviewed the position of the Muslim minority in Austria. Agata Skowron-Nalborczyk would like to see the amendments to the law on Islam in Austria in 2015. This law comes from 1912 and is an important part of legislation for Muslims in Austria because it recognizes Muslim citizenship in Austria. Initially limited to the Hanbali school, the law extended to incorporate other branches of Islam in 1987. This chapter showed the generous support of the Islamic state in Austria and progress in Muslim-state relations. However, there are concerns over how the Sunni-dominated the organization representative and can be of other Islamic sects (eg, Shiite Iran and the Shia Imami) and this is reflected in the membership of a low volume. Such as their choice of the different religions, different Muslim groups have different preferences for

education and engagement with the country. Austria had done more than most countries to tackle head radicalization therefore no specific provisions for the training of imams, the language requirements (of all religious personnel, including to be an Imam, must be able to speak German), and a meeting that could hazard national security.

“Chapter Three”, Skowron-Nalborczyk found that there was no uniform pattern that governs relations with the Muslim minorities in European countries, for example in Poland although the Muslim population is small and well established in places like Warsaw, the far right is still promoting themselves on the platform against the Islamization of Europe. As Skowron- Nalborczyk’s record, equality with other religions is the norm, but it is internal fragmentation between communities established and new immigrants can undermine social cohesion and unity of the community action, which is a prerequisite for effective political engagement.

“Chapter Four”, Galina Yemelianova pulls some relations between Muslim-State in Russia. She indicated that political liberalization and border control in the Gorbachev era led to the revival of Islam and the huge growth in the number of mosques, (Islamic, Primary Level / maktab), and madrasah (Islamic high school). They form the basis for the interaction of co-religion with Muslims abroad through pilgrimages to Saudi Arabia, but they also cause increased role for Islamic charities foreign government (in funding, especially from the Gulf countries), and non-governmental organizations to play an active role in areas with large Muslim populations, such as Daghestan, Tartarstan, and Chechnya. Yemelianova also focuses on the emergence muftiates (over 40), a religious authority that oversees the daily operation of schools, mosques, and other Muslim institutions in areas such as Daghestan, Moscow, and North Caucasus. Internal competition and rivalry with the Russian Orthodox Church for access to the Kremlin is a major challenge for the Muslim community cohesion and representation. On a social level, non-Muslim Russians increasingly hate Islam development programs in some parts of the united states, and public religious festivals and holidays such as Kurban Bayrami (Eid al Adha) public when sheep are slaughtered, cooked, and eaten. They protested against such practices and their actions seem to have less success in the midst of revival and support for ultra-nationalists in local politics as Asmayor Sobyenin in Moscow which has banned the construction of new mosques.

“Chapter Five”, The fifth chapter featuring state of the Muslim minority in Nigeria. This chapter display about study’s of Zacharia Piere dan Fr. Atta Barkindo, the results of their study found that Muslims in Nigeria are not able to engage the extremist group Boko Haram (Western Education is Forbidden). Boko Haram activities, such as abducting at least 2,000 girls and women since the beginning of 2014 and sometimes kill those who do not comply with its demands, have damaged Islam and the Muslim community in Nigeria. Part of population in Nigeria is Muslim, and according to Muslim in Nigeria, Boko Haram is a group that is very disturbing the tranquility of Muslims in Nigeria and neighboring countries.

The next is “Chapter Six”, this chapter discussed the state of the Muslim minority in Kenya. In this chapter, Mario Aguilar assert that Muslims have been involved in the constitutional review Kenya in 2010 in an effort to secure political power and guarantee their rights. Muslim community in Kenya has made some progress in the field (Khadi Courts) law in Kenya court system, but there is still pressure from the other Kenya (both Christian and secular) that Muslims must obey the laws of Kenya single system that is modeled on the design of Christian / Europe. And this model reflects the legacy of British colonialism, this fact is not only to build new habits and religious affiliation in Kenya, but also in keeping the Swahili coast dwellers on the outskirts of the colony.

“Chapter Seven”, talk about the Muslim minority in Sri Lanka. Amjad Saleem in this chapter theorized that inter-Muslim communities and countries experiencing the tension of 2009 due is due to the problem of unemployment, frustration with the political process, and Tamil violence, and the inability of Muslims in political representation to help fix their problems in the east of the country. Tamil or Sinhala-Buddhist government has become increasingly nationalistic in the same shift as in the case of Russia. Even under these difficult circumstances that occurred in Sri Lanka, Saleem argues that Muslim groups need to find a way so that they can engage with the state and they should find a successful approach avoids the problem of ethnic identity associate with national identity.

“Chapter Eight”, this chapter is the last chapter of this book, in this chapter Amjad Saleem and Samak Kosem reported that Aung San, is a leading figure in bringing together the various national groups of Burma and securing their independence (as well as being the father of opposition leader when Aung San Suu Kyi), Myanmar has a limited window for implementing multicultural policies. The opportunity was not taken. Otherwise Ne Win regime strenuously deny population of 800,000 Muslim Rohingya community in 1982 through Burma Citizenship law.

However, it was clear Myanmar to see people without citizenship as a threat to national identity exclusively. Rohingya rights covering socio-political environment and the economy have been largely ignored, forcing them to cross between Myanmar and Bangladesh each day to work in manual labor such as fishing, salt production, agriculture, and construction. National identity discourse in Myanmar has become so pervasive that if someone changes his religion, was allegedly also signaled a change of ethnicity on their ID cards.

### **Conclusion**

Each country has its own rules in placing minority position in their country. as in Austria, to avoid the radicalization of the terms given to a priest is a training so that they can speak German, while in Russia, even though the Muslims were given freedom to hold religious but any of their activities are oversee by the state, including schools, mosques and institutions other Muslims. While in Nigeria, there are extreme groups that Boko Haram, they are a threat to Islam and the state. Their activities, such as abducting at least 2,000 girls and women since the beginning of 2014 and sometimes kill those who do not comply with its demands, have damaged Islam and the Muslim community in Nigeria. In Sri Lankan Muslim hostility by a Buddhist organization, called by (BBS), led by Buddhist monks, has been responsible for inciting hatred against Islam since 2014 and has attacked Muslim businesses and a mosque. And the sadder condition of Muslims is in Myanmar. Myanmar to see people without citizenship as a threat to their exclusive national identity. For example Rohingya, their lives have been largely ignored, thus forcing them to traverse between Myanmar and Bangladesh each day to work in manual labor such as fishing, salt production, agriculture, and construction. Rohingya Muslims issue to date has been in the world spotlight. They have spread to nearby countries with them because they do not feel safe anymore to stay in the country, including Indonesia. Within two years of Aceh one area that welcomes refugees from the Rohingya and provide a decent place of refuge for them.

This book contributes the benefit both for academics and for researchers, who wanted to continue his research deals with Muslim minorities. But in spite of the titles listed written minority Muslim state relations, but not discussed minority in Asian countries such as Indonesia, how the status and rights of religious minorities in Indonesia in the middle of the majority of Muslims. And this can be consideration as a material subject for other researchers.